

SOUVENIR

1872

1897

QUARTER

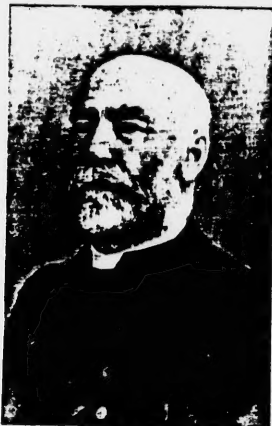
CENTURY



KNOX CHURCH

WINNIPEG

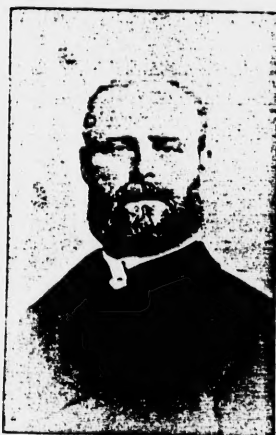




REV. PROF. GEORGE BRYCE, LL.D.
First Regular Supply, Oct., 1871.
Moderator of Session, Oct. 14, 1873.



REV. JAMES ROBERTSON, D.D.
First Pastor.
Inducted, Oct. 14, 1874.



REV. DANIEL M. GORDON, D.D.
Second Pastor.
Inducted, Aug. 9th, 1882.



REV. FREDERIC B. DuVAL, D.D.
Present Pastor.
Inducted, Aug. 3rd, 1888.

MINISTERS OF KNOX CHURCH

HISTORICAL SKETCH OF KNOX CHURCH, WINNIPEG.

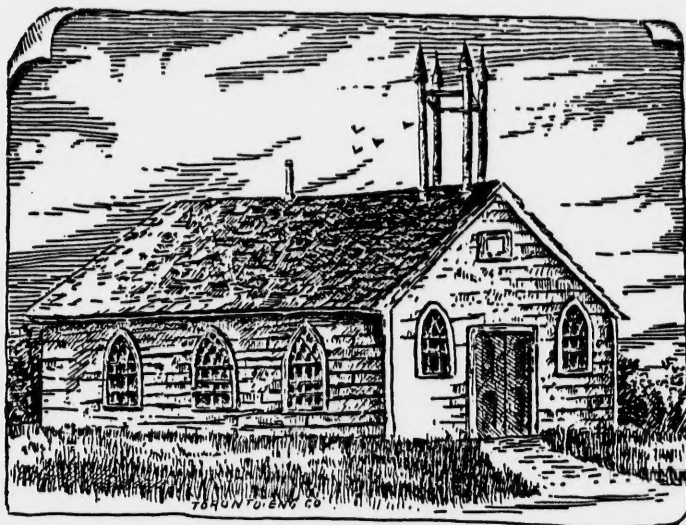
Historic Kildonan Church, begun by Rev. John Black, the Apostle of Red River, and opened in 1853, was the mother of Knox Church, Winnipeg. In the minutes of the Kildonan session, on the sixth of November, 1862, occurs the entry: "It was agreed that fortnightly supply should be given at Fort Garry, the particular time to be left to Mr. Black." Occasional Presbyterian services began to be held from that time in the Court House, which stood to the west of Fort Garry on the open plain. The Ross and Bannatyne families in their homes on the Red River banks, the Linklater and Anderson families, and a considerable number of the Hudson's Bay Company employees in the Fort thus had the opportunity of worshipping God according to the customs of their fathers.

The possibility of a considerable immigration from the eastern provinces and the old world led to the desire for a regular place of worship, and steps were taken to accomplish this in the year 1868. A site for the Church was obtained from the Hudson's Bay Company, at a spot now marked as the corner of Portage Avenue and Fort Street. The site was obtained from Governor McTavish, and the gift of the plot was given with a considerable amount of jocularity and banter. It has been stated on high authority that the site was given for a "small Presbyterian Church." In after time the size of the lot became a subject of dispute, the Company placing emphasis on the word "small" in the promise as settling the intention in giving the lot, the congregation maintaining that a small church might nevertheless be placed on a large lot. To the west of this site was that given to Holy Trinity Church. A small lot lay between which was low and wet. The Governor remarked that there would be a gulf fixed between the two churches.

Expecting Canadians to flow into the country, the Rev. John Black appealed to his friends in the east to assist the small handful which was aiming to erect a church building. Help to the extent of \$400 was obtained for this purpose, and the building went on, only to be interrupted by the troublous times of the Riel rebellion of 1869-70. The building was a small wooden erection facing Portage Avenue, and was 30x40 feet in size. The arrival of the troops, and the coming of a few Canadians led to the partial completion of the Church in 1870, a committee consisting mostly of officers and men of the volunteer force doing the work necessary.

A view of the cut given herewill show the appearance of the Church. The original intention was to have a tower on the top, and in the sketch the timbers are shown which were to have been the main-stays. For a year these posts were an eyesore to the community, but

one night they disappeared. It is said that the sexton, acting on a hint from some quarter, clambered on the roof and removed the offending posts. The cause of their removal was a matter of some remark at the time, but, as a local wit said, who ever did it "folded his tent like the Arabs, and silently stole away." The interior of the Church was somewhat ambitious for those times. The pulpit had a high Gothic back-piece, in harmony with the churchly windows to be seen in the sketch. The committee of the troops in 1870 partitioned off a portion of the interior as anterooms and left the Church seated for 100 or 120 persons.



KNOX CHURCH, 1872.

In the year 1870 the Presbytery of Manitoba, newly erected by the Canada Presbyterian Church, met on the 4th of October in Kildonan Church, and arranged to give such supply as was feasible in the Winnipeg Church. With the consent of the few people at that time in Winnipeg, Mr. Black, in memory of the mother Church of Toronto, called the new erection Knox Church, which name it has since borne. Efforts were made, with only partial success, to give the little congregation one service a Sunday. This was attempted by Mr. Black, Rev. John McNab, a missionary who has since returned to Ontario, and Mr.

David Whimster, a theological student, who was at the time teacher of the Kildonan school.

In October, 1871, the Rev. George Bryce, who had been appointed by the General Assembly to found the new College, and by the Home Mission Committee to take charge of the work in Winnipeg, arrived, and immediately began his labors. Service, morning and evening, was begun and regularly maintained. The congregation for the first winter numbered about 40, of whom not more than three were females. A choir was soon organized, consisting of young men of the congregation, and a considerable flutter was caused by the introduction of a small American organ. The growth of the congregation necessitated the removal of the ante-rooms, and in the autumn of 1871 an enlargement of eighteen feet was added to the length of the building.

At the Presbytery meeting in Kildonan on the 5th of January, 1872, "a petition was presented by Professor Bryce from the members and adherents of the Canada Presbyterian Church in Winnipeg, praying to be erected into a congregation. The petition was signed by eleven members and sixty adherents." The Presbytery authorized the formation of the congregation, and Professor Bryce was left to organize the congregation more fully. This was accomplished in the last week of March. A congregational meeting was held, at which the question of instrumental music was settled, and arrangements made for the communion, which was observed accordingly. It is this period, the virtual establishment of the congregation, which is being commemorated at the present time. At the first communion nine persons took part—a great contrast certainly to the 2,554 Presbyterian communicants in our city churches to-day.

On the 14th of October, 1873, permission was given to Knox Church by the Presbytery of Manitoba to elect three elders and form a session; and the congregation took action in the matter on 20th of October. The election and ordination of those chosen took place in due course, and on the first of December the First Session held its first meeting.

It was constituted as follows:

Rev. Prof. Bryce, Moderator; Duncan McVicar, Robert D. Patterson and Duncan Macarthur.

Of these, Duncan McVicar, brother of Rev. Principal McVicar, of Montreal, has since died, but the remaining members are still living.

The congregation continued to increase in numbers, and the number on the Communion Roll in 1874 had become 73. During the year 1873 the congregation gave a call to Rev. Dr. Cochrane, of Brantford, Ont. This was not accepted.

In 1874 the desire of the congregation was carried out, and the Rev. James Robertson, of Norwich, Ontario, who had been brought up by the Session as supply for six months, was unanimously called and settled on Oct. 14th. As the first regular pastor of Knox Church, Mr. Robertson



Duncan McVicar.

Duncan Macarthur.

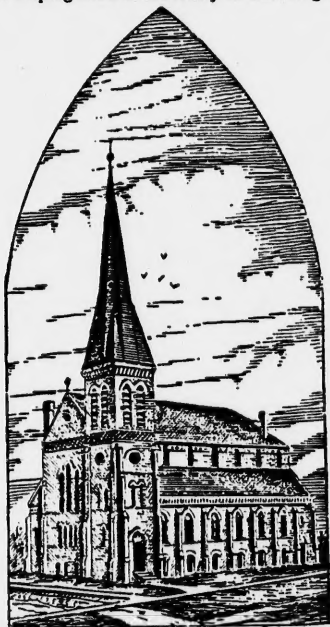
Rev. Prof. Bryce, Moderator.

R. D. Patterson.

John Emslie, Session Clerk

FIRST SESSION OF KNOX CHURCH, WINNIPEG, 1873.

did a great and important work for the congregation. During his pastorate, which lasted for seven years, was a time of great immigration to the Province. Winnipeg, as being the entrepot, naturally benefitted largely, and Knox Church, as the sole Presbyterian congregation of the place, grew very rapidly. Mr. Robertson was a most faithful pastor, and took an especial interest in the incoming population. He was ever willing to give a helping hand to the lonely or discouraged newcomer.



KNOX CHURCH, 1879.

In the year 1873 a new addition had been made to the Church, giving the form of an L. In 1875 the Church was squared, thus affording seating capacity for some 450. From time to time elections of Elders took place, such names as those of Prof. Hart, Gilbert McMicken, Governor Morris, D. V. Campbell and Walter Ludlaw being added in 1875 to those mentioned in the First Session. Several additions have since been made.

The greatest enterprise in which the congregation engaged, in addition to its regular and missionary work, in Mr. Robertson's pastorate, was the new Knox Church building. This is known as the Second Knox Church. This was largely accomplished through the energy and personal effort of the pastor. Indeed, so sedulously did the pastor work up the subscription list, that it has been said that it was in this that Mr. Robertson laid the foundation of the great success that he has since gained in finances as Superintendent of Missions. The congregation had in 1879 grown to have 400 names upon the roll, and desired a more comfortable place of worship. The old church was removed to the rear of the lot, and may still be seen on Fort Street, being now used as a stable. The new building was erected on the old site, and was capable of seating 800 people, having also a comfortable basement. The cost of the building was \$28,000, and the debt remaining on it was \$12,000, a small amount considering the numbers and ability of the congregation. The Second Knox Church, as will be seen from the accompanying picture, was a handsome and commanding building.

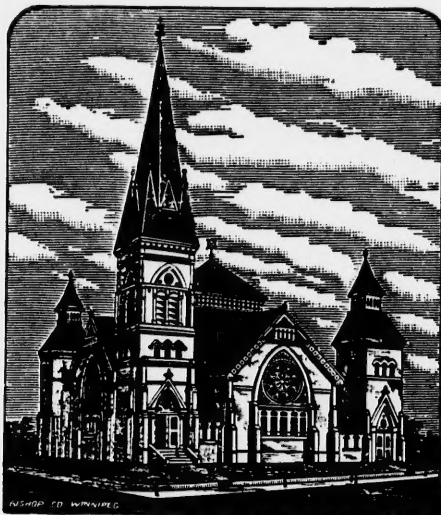
After seven years of self-denying and successful work, after seeing the congregation grow to be influential, and after having established a favorable reputation for himself, Rev. Mr. Robertson accepted the call of the General Assembly of the Church to become Superintendent of Missions for the Northwest. That he was well suited for the work no one doubted, and sixteen years of earnest and well planned labor have done much for the cause of Christ, both in the Northwest and in British Columbia. It was a well merited compliment to the first pastor of Knox Church and the first Superintendent of Missions by the General Assembly in 1895, when Rev. Dr. Robertson was appointed its Moderator.

The year of Mr. Robertson's appointment to the Superintendency was the year in which the Winnipeg "boom" began. Led by the impression that the site of Knox Church on Portage Avenue was needed for business purposes, the congregation decided to sell the property and to build elsewhere. Accordingly the Church and site were sold by public auction for the sum of \$128,100. This sale afterwards fell through. Led by the supposed fortunate sale the congregation voted and paid \$10,000 to the newly-formed St. Andrew's Church. The Church having reverted to the congregation, efforts were made to re-sell it, and a temporary building known as Knox Hall, was erected on Hargrave Street, and was opened for public worship on June 11th, 1882.

After Mr. Robertson's retirement from the pastorate a vacancy of about a year took place, during which time many ministers from the Eastern Provinces took part in the services. On the 9th of August, 1882, the Rev. Daniel M. Gordon, formerly of St. Andrew's Church, Ottawa, was settled as pastor of the Church. Finding Knox Hall unsuitable for worship the congregation undertook the erection of a new

Church. This was done and the building at present in use, on the corner of Donald Street and Ellice Avenue, was opened on the 17th of August, 1884. The cost of the building and site was about \$80,000.

Rev. Mr. Gordon took hold of the work of the congregation with diligence and acceptance. He was also of valuable assistance to the Presbytery and Synod in the general work of the Church. During his pastorate the membership increased to 600. The financial condition of the city after the boom was somewhat discouraging, but under Mr. Gordon's earnest admonitions and personal assistance, the revenues of the



KNOX CHURCH, 1884.

church reached a high figure. For some time Mr. Gordon had felt the pressure of work upon him, and at length, in November, 1887, he resigned the pastorate and accepted a call to St. Andrew's Church, Halifax. Mr. Gordon's retirement was much regretted, and he carried with him the goodwill of all classes of the community, as well as the best wishes of Knox Church.

For part of a year Knox Church was vacant and received supply from several acceptable ministers. On the 3rd of August, 1888, the Rev. Frederic B. DuVal, D.D., of Toledo, Ohio, was inducted to the charge

of the congregation. Soon after Dr. DuVal's arrival an addition to the church building, for Sabbath School and Prayer Meeting purposes, was made at a cost of \$3,000. About this time the Church became relieved of the Fort Street property, and that also known as Knox Hall, and with strenuous efforts set itself to remove the large debt which had been accumulated through the \$10,000 given for church extension, and through the erection of the new Church. Dr. DuVal set himself to accomplish the removal of this burden. In seven years the congregation has, besides its general and missionary givings, spent on its Sunday School building and the foundation of the church nearly \$10,000. It has, in addition, paid off \$20,000 of debt, exclusive of the interest paid, while the whole debt now remaining is about \$22,000.

Knox Church has always taken the lead in the support of the two Church schemes most important to the Northwest, viz., Home Missions and Manitoba College. It has contributed largely to these objects, and, during the years when it was most strenuously engaged in paying off debt, it at the same time kept in mind its obligation as the chief Church of the country to take an important part in Church development.

The success of the congregation in meeting its serious difficulties has been largely due to the kindly spirit and alert attention to all the work of the congregation of Dr. DuVal. His faithfulness in times of sickness at the bedside of the sufferer, and sympathy for those bereaved have endeared him to the whole congregation.

As a pulpit instructor it is the opinion of his people that he has few equals; while the organization and management of the young people in the first Christian Endeavor Society formed in Manitoba has been our pastor's work.

In Mrs. DuVal, our pastor's wife, the congregation has one most highly beloved, and it is a great grief that one so able and so useful should be laid aside by such serious illness at this time of rejoicing.

In estimating the results of the work done in Knox Church, it would seem appropriate to speak of the band of children represented by the six churches which are united in celebrating with the mother church the quarter century era in her history.

ST. ANDREW'S.

(a) In 1881 the northern end of the city was building up, and the Canadian Pacific Railway was bringing in a large Presbyterian element among its employees. It was deemed wise to begin a new cause. Service was opened in the Court House, Main Street, Winnipeg, and in due time St. Andrew's Church was formed. Its first Church was erected on Logan Street, and was known as Selkirk Hall. Quite recently the congregation, which is very large, has built a beautiful new Church on E'gin Avenue.

AUGUSTINE CHURCH

(b) The necessity of giving religious service to the public on the south side of the Assiniboine River, in Fort Rouge, soon began to be felt, and another colony from Knox Church went off, with the good-will of Knox Church. The congregation was formed in Fort Rouge with the name Augustine Church. It has been gradually increasing by the building up of this suburban residential district.

ST. GILES

(c) The far north part of the city also felt the need of services more convenient for those living in that scattered district. Accordingly, through the agency of students, missionaries and others, a congregation was formed, and a commodious brick Church was built. This Church has, amid many disadvantages, grown considerably, and well serves a locality increasing in importance.

POINT DOUGLAS CHURCH

(d) The most easterly part of the city lies on Point Douglas, a peninsula surrounded by the Red River, so called from Lord Selkirk's family name. It is a region of mills and warehouses. Here, the more distant members of St. Andrew's Church felt it desirable to have a new cause established. Accordingly, by a Sabbath School at first, and then by a Mission, this new congregation grew into notice. It has a field not only in the people living in the neighborhood of Higgins Street, but even in the village arising on the eastern side of the Red River, near Louise bridge. This Church is known as Point Douglas Church.

WESTMINSTER

(e) The next of the congregations to arise was Westminster. This is situated in the central part of the city, on Notre Dame Street, and was an offshoot of St. Andrew's. Soon after its organization it erected the present Church building, which well serves the purpose intended. The congregation though not very large is liberal and industrious.

ST. STEPHEN'S

(f) For some time a Sabbath School had been held in the western part of the city by a lady of Knox Church. Then a prayer meeting was established. By degrees interest increased, when at length a building was erected on Portage Avenue, to which the name St. Stephen's was given. This district is sparsely inhabited, but more and more will it become a residential part of the city. St. Stephen's has shown vigor in its Church life.

Such is the state of the congregations arising in the past twenty-five years of organized Presbyterianism in Winnipeg. The establishment of an Icelandic Mission, on Kate Street, the beginning of a new Mission on Beverly Street, and the reception of the minister of the Reformed Ger-

man Presbyterian congregation, on Ross Street, as a corresponding member of the Presbytery, all speak of progress to be made as Winnipeg increases in population.

The following table gives the congregations formed during the quarter century, which we are now celebrating :

NAMES	COMMUNICANTS	PASTORS
Knox Church	744	Rev. F. B. DuVal, D.D.
St. Andrew's	931	Rev. Jos. Hogg
Augustine	130	Rev. R. G. MacBeth
St. Giles	248	Rev. John Hogg
Point Douglas	112	Rev. Donald Munro
Westminster	232	Rev. C. E. Pitblado
St. Stephen's	137	Rev. C. W. Gordon



SABBATH MORNING.

SERMON PREACHED BY THE PASTOR, REV. DR. DuVAL.

EPHESIANS III, 10, 11.

The Quarter Century celebration of Knox Church opened on Sabbath, 21st of March, at 11 o'clock, in Knox Church. A large congregation was present. The services preceding the sermon were conducted by Rev. Dr. Bryce, the first minister of the congregation after its organization in 1872. After a short invocation by him the congregation united in singing Psalm 100. The Scripture lesson was the first chapter of the Epistle to the Ephesians. The choir sang a stirring anthem, "Blessing and glory and wisdom; thanksgiving and power and might, be unto our God forever more."

Rev. Dr. DuVal, the pastor, chose as his text Ephesians iii: 10, 11, and spoke as follows:

"To the intent that now unto principalities and powers in heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

We are here to-day not only to render to God our Sabbath devotion, but to express special gratitude for the grace that has brought us, as a Church, to this Ebenezer, that marks the turn of the first quarter of a century of our history. And before the flood of emotions that rise toward heaven all thoughts of human laudation are laved away. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and truth's sake."

And what can be more fitting for a theme of meditation than the office the Church is intended to fill, that we may ask ourselves and answer to God alone, whether we have appreciated His high purpose in the Church, and try to draw from it some inspiration and holy impulse for the future. When we quote this text, it is not to entertain the contest of the exegetes, whether God gave Paul so to preach that this wisdom might be made known through the Church; or whether He created all things with that intent. It suffices us that through the Church He intended that His manifold wisdom should be made known, and that to principalities and powers in heavenly places.

I. The thing to be made known is the manifold wisdom of God. What does this wisdom mean? It is more than divine intelligence; it is a holy purpose, a beneficent design. God's wisdom is seen in the whole order of creation, in the harmonious relation of its parts, its transcendently beautiful adornment, and the noble ends to which its agencies are adapted. But the highest, most manifold wisdom of God appears in the perfection of man, who rises above all nature, inanimate or animate, as a son and heir in the image of his Father. The wisdom and glory of the

artist, artisan, or architect is not seen save in his noblest work, and only in the completion of that work. So God's glory can be seen in the sun, moon and stars, and in ten thousand features of beauty and blessing that rest upon this nether world; but His truest glory can only be seen in that intelligent moral being that is made in His image, and His manifold wisdom in his redemption from moral ruin—the re-casting of his broken image, the restoration of his lost likeness; so that although he had lain among the unseemly potsherds, he might come forth of God's strange spiritual alembic renewed "as the wings of a dove covered with silver and her feathers with yellow gold."

1. We can work reformation in the chemistry of dust, but it requires a wisdom transcendentally above the human to purge away the dross of sin in the furnace of justice, and yet so temper it with mercy as to save the sinner. It requires a wisdom transcendentally above the human to humble the rebellious spirit to the lowliest of earth, and yet exalt it to sonship with the Highest in heaven. We do not wonder that Paul exclaimed: "O the depth of the riches both of the wisdom and the knowledge of God; how unsearchable are his judgments, and his ways past finding out."

2. Then we are to remember that this work of wisdom has passed through manifold dispensations; from the age when God spake through the ministry of angels, the sundry times and divers manners to the fathers by the prophets; then through the inscrutable mystery of the incarnation of the Son of God—that men might more clearly see the Father, and then through the Holy Spirit of God, who is to complete the display of the manifold wisdom, in the perfection of the children of light, by the same power wherewith he garnisheth the heavens and beautifies the face of spring. Then, and only then, will the glory of God's manifold wisdom be seen, when each subordinate agency has done its work, and man shall stand complete in the measure of the stature of the perfect one.

II. We are taught that this manifold wisdom is to be made known through the Church. Whether we are to transmit light, energy or intelligence, we must have a medium through which to transmit it. Scientists teach us that we can see light only because of the medium through which it comes. Electricity is similarly dependent upon a medium of transmission. Our messages go through intelligent couriers, our moral influence and spiritual power from soul to soul. The Church is the medium through which God is to unfold His manifold wisdom. But we must not forget that the molecules of any medium make up that medium, and on their worth the value of the medium depends. So individual members compose the church, and on their character the value of the Church as a medium of this manifold wisdom depends. The body, the Apostle teaches us, is compacted by that which every joint supplieth, and maketh increase according to the effectual working in the measure of every part. The Church, then, as composed of intelligent, godly individuals, is to be the medium of this manifold wisdom.

1. It is the depository of that wisdom, "the pillar and stay of the truth." As electricity has its storage whence it flies forth upon the various missions of light, warmth and energy, so in the great body of the people of God, which is the true Church, rests the Spirit's truth and love that flow out in salutary influences upon men.

2. The Church must interpret this wisdom to man. Light falls upon a prism, to our first vision, an indivisible unity; yet when it passes through that medium its seven-fold colors are seen. The wisdom of God falls upon the heart of the Church in luminous unity of an "eternal purpose which He purposed in Christ Jesus our Lord;" but its manifoldness is displayed through the different stages of the Church's history, the steps taken for the restoration, and the graces produced in the completed man. The natural man who knoweth not the things of the spirit of God, can see this wisdom only in the character it displays in the life of the Church.

3. The Church is to teach that wisdom. "Go ye into all the world, and disciple all nations." So though evil and good, the Church has sent its sons and daughters, poured forth life and treasure to fulfil its Lord's commands. Homes and nations, islands and continents, have received that wisdom by means of the Church.

4. The Church, as a body of sanctified intelligence, was to guard and adapt this wisdom to the end intended. Not handling the word of God deceitfully, but by manifestation of the truth it was to commend itself to every man's conscience in the sight of God.

It is here that the part taken by the Presbyterian Church is more clearly seen. When the general church failed as a proper medium of this wisdom; when it was not manifesting the truth, nor commending itself to every man's conscience in the sight of God; when it was not producing the noblest character in man,—then "the spirit of wisdom and revelation in the knowledge of Him" compelled our fathers to seek in creed and character a truer expression of the wisdom and will of God. And as Paul taught us to covet earnestly the best gifts, we are permitted to look back with pardonable pride to all their work and labor of love in preparing for us this noble spiritual heritage. The Presbyterian Church, as we call it, was not the fruit of any human will, nor the determination of a few human beings to prepare a religious institution to their mind. The pages of history assure us it was simply the upspringing of the better, more intelligent life within the old Church—a life traditional from the Apostolic days; a life true to the word of God; a life that lingered in humble hearts and secluded homes, whether Waldensian or Cudee; a life testified by witnesses lingering in many lands; a life not warped by human authority, not bound by human institutions, not rendered empty by human conventionality; a life that could not be exterminated by the brutal murders of Pope Innocent III, nor crushed by the ingenious cruelties of the Inquisition, nor destroyed by the treacherous

massacre of St. Bartholomew; a life that heroically withstood in the Netherlands the diabolical intents of Philip II and the infernal deeds of the Duke of Alva; that survived the dragonades of Louis XIV, the persecutions of Scotland, the martyrdoms of all nations, and still out of the darkness cried "more light," and out of ashes said "I arise." "Fear not them that kill the body, but are not able to kill the soul." Just as the soul weaves its own body, so this spirit of life, which could not be holden by death, aided by scholarship in the leading seats of learning, gathered to itself such a company of those devoted to Christ, as Paul might more properly call the Church, which is his body, because of its likeness to the living head. A Church, which, in the highest exaltation of God, exalted man, made in His image, to a correlative dignity, and sought in harmony with the divine purpose, to display in him the wisdom of God.

(a) It claimed for man the fullest light, and cultivated in him the highest intelligence. The Presbyterian system cannot do well with ignorant people, unless it educates them. Human excellence is a part of human salvation.

(b) It claims for man the right of private judgment. "Let every man be fully persuaded in his own mind." This makes him tolerant of, and fraternal with, those who differ from him, yet tones him with a sense of individual responsibility.

(c) It leads to the love of civil and religious liberty—no prelate or king can lord his conscience. An humble Huguenot, with a venerable face, confined in the Bastille, in chains, under a threat of burning replied to the King: "Sire, listen to me, and I will teach you to talk like a king. I cannot be compelled to do wrong." That was only a repetition of the Apostles' "We ought to obey God rather than men." Or take the attitude of Andrew Melville with King James when reasoning with him upon his outrages. Catching the king by his robes he said: "Thou God's silly vassal, there are two kings in Scotland, King James and King Christ Jesus, whose subject king James is." It was that genius of thought under which John Calvin shook the tyrannical thrones of Europe, and, under the charter of Jehovah, claimed that liberty of conscience wherewith God maketh his people free. All mere political revolutions pale before this power, which regenerated the hidden springs of the civil and religious destiny of the race, and brought our fathers into that ennobled sense of sonship with God, in which they could as free men fall, but from which they could never again be reduced to slavery.

(d) It has tended to cultivate an unswerving adherence to truth and duty. That acute historian, James Anthony Froude, has said: "When all else has failed, Calvinism has ever borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence, or melt under enervating temptations."

Upon the plea of Charlotte de Laval for her husband, the great Admiral de Coligny, to take the leadership of the Huguenots, he replied: "Sound your soul. Are you prepared to be chased into exile with your children and see your husband hunted to the death? I will give you three weeks to consider, and then I will take your advice." She looked at him a moment through her tears, and said: "Husband, the three weeks are ended; do your duty and leave us to God." The daughter of John Knox plead with King James to suffer her dying husband to return to Scotland to breathe once more his native air. "He may, if he will conform" was the hard reply. Then, gathering up the corners of her apron, she said: "Your Majesty, I will sooner keep his head here." She meant to catch it from the scaffold. How hard the labor of the fathers to subdue the primeval rock and wood, to give their children homes of peace! but, oh, how bitter unto death the toil to leave them moral heritage. Shall we not strive to be worthy of such a parentage?

(c) For it is a no less worthy feature of our common Presbyterian Church, by solemn covenant, to consecrate its children to God, and seek to bring them up to appreciate and love these excellencies of character, which alone can show forth God's glory in His manifold wisdom. The true Presbyterian, in whatever nation he lives, will seek to teach his children that their personal excellence is to be esteemed above any honor or emolument the world can give. For the propagation of these principles was this Church planted in the wilderness, and named "Knox," that through it might be made known something of that manifold wisdom of God, which can only be seen in the completed character of fully redeemed man. Wherein it has been faithful may God graciously bless; wherein it has failed may He forgive. But what this particular Church has done finds no fitting place in the presence of those ancestral worthies whose very spirits we entertain as honored guests to-day. But, as this manifold, this soul-redeeming, life-perfecting wisdom was to be manifested by the Church to principalities and powers in heavenly places, let us pledge our love and loyalty, and let us rise with reverence true, at the lifting of the gates, to welcome King Christ Jesus and all his glorious train of Saints and Angels.

"Ye gates, lift up your heads on high,
Ye doors that last for aye,
Be lifted up, that so the King
Of Glory enter may."

SABBATH AFTERNOON.

In the afternoon about 450 of the Sunday School and Bible Class met along with a large number of their friends, for special Sunday School services. All the scholars and members of the Bible Class were furnished with blue badges in commemoration of the day. They met in the auditorium of the church.

Rev. Dr. Bryce, Superintendent of the School, presided, and in his opening remarks referred to the first Sunday School of Knox Church, organized twenty-five years ago, with about a dozen pupils under Miss Margaret Bannatyne as teacher. He also commented on the development of the Sunday School from that time to the present.

A special girls' choir of forty members rendered the hymns, and Mrs. Verner sang a beautiful solo.

The congregation was addressed by the Rev. E. A. Henry, of Brandon, who spoke to the parents and teachers specially.

He was followed by Rev. D. Munro, of the Point Douglas Church, who gave a pictorial address to the children.

Mr. J. M. Johnston, of St. George's Episcopal Church, was the next speaker. He congratulated Knox Church Sunday School on the celebration of the 25th anniversary of its existence. He explained some of the methods used in St. George's Church to secure increased attendance and contributions, and the committing of verses to memory.

Rev. Dr. DuVal closed the service with the benediction.

SABBATH EVENING.

The Church was completely filled in the evening. The service was begun with the singing of "Praise Ye the Lord Almighty," as a trio, by Mrs. Verner, Mr. Jackson Hanby and Mr. Ross, the leader of the choir. The preacher on this occasion was the Rev. E. A. Henry, of the First Presbyterian Church, Brandon. He prefaced his discourse with the observation that he desired to look at the Church's work from the subjective side, whereas the pastor in the morning had presented the objective side. He proposed to speak of the conditions of success in the individual Christian life, as well as in the Church's work. His text was Matthew xi: 28, 29: "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." He took it that the Christian rest, properly understood, is the fountain from which all individual power and all Church power flows. Notice the adaptation of Christ's love and teaching to human need. All of us need God; there is no possibility of any man reaching his destiny without God. We, all of us, long for God in our best moments. Above all things we need rest. A great preacher said: "Jesus Christ

struck the key note of human need in offering to it rest." Unrest is characteristic of man. The human intellect is made for development. The truly earnest soul, who is struggling after God, after the light, is sometimes plunged into darkness and distress; not because it loves the darkness, but because the mind has been made for truth, for light. Just as soon as a soul becomes satisfied with itself, that soul has reached the limit of achievement. Rest is the end we are after, the unrest is simply the means. In the spiritual world unrest is characteristic of man. It is a good thing for a man to be spiritually restless. Is there anyone who has not felt spiritual unrest, soul disquietude? Men have adopted false methods for the attainment of rest. Some have tried philosophy, scientific study, and what they call culture. But mere knowledge has never been able to save humanity, and bring rest to its unsatisfied yearning. Another method is by cultivating outward prosperity; but it is impossible for a man to satisfy himself with the material when he is constituted for the spiritual. Mere quietness is not rest; it does not give men freedom from duty; is not a state of sluggishness. Heaven is not indolence. Men have sought to drown spiritual unrest by following mere worldly pleasures. What is the true method? The text is the answer. Jesus Christ is the source of rest. This Church, said the preacher, will never succeed unless Christ's rest comes to us in some way. Do we want the peace of God, quietness of life? Jesus Christ gave it by bringing the Father to men; by teaching men the sources of the best life; and no man gets the best life without Jesus Christ. No person who longs for that will be disappointed; no man who yearns for God will have his yearning unsatisfied. The service closed with an anthem.

KNOX CHURCH CALENDAR.

Lord's Day Service at 11 a.m. and 7 p.m.
 Pastor's Bible Class at 3 p.m., in the Church.
 Sabbath School at 3 p.m., in the lecture room.
 Weekly Prayer Meeting every Wednesday at 8 p.m.
 Sacrament of the Lord's Supper on the first Sabbath of March, June, September and December.
 Sacrament of Baptism at morning service on second Sabbath of each month.
 Ladies' Aid Society on the first Tuesday of each month at 3 p.m.
 Women's Foreign Missionary Society on the second Tuesday of each month at 3 p.m.
 Board of Managers on the first Monday of each month at 8 p.m.
 Session on the first Monday of each month at 8 p.m.
 Young People's Society of Christian Endeavor after Sabbath evening's service.
 Pastor's Residence, 59 Donald St. Telephone 753.

MONDAY.

YOUNG PEOPLE'S EVENING.

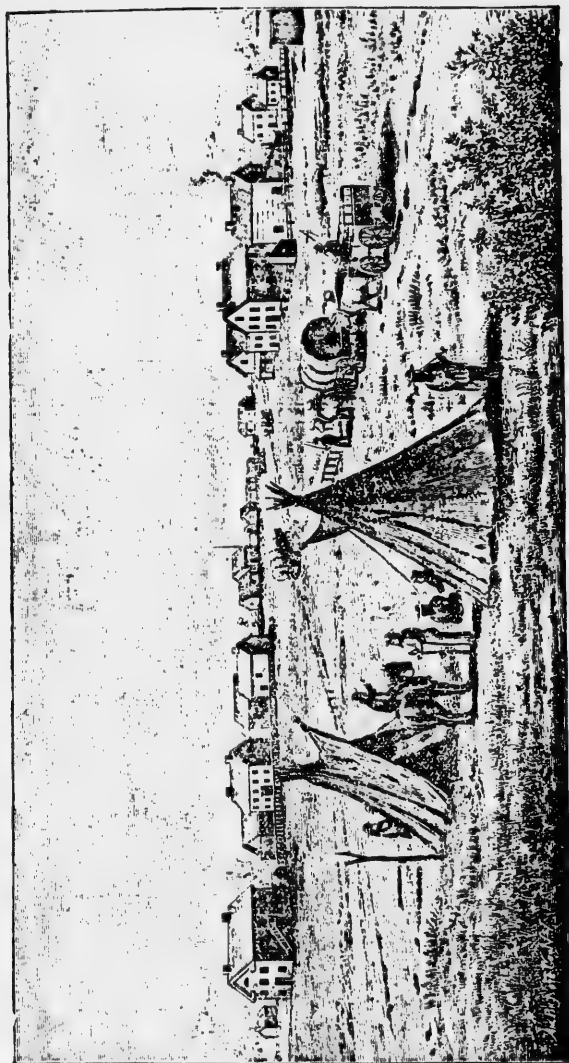
The first of the week-night meetings, arranged in connection with the Quarter-Century Anniversary of Knox Church, was given in the hands of the young people of the congregation, and was a prediction of the success of the series. It was an open session of the Society of Christian Endeavor, which was attended by representatives of all other Societies in the city, and preceded by a song service led by a large choir. In the absence of the pastor, detained at home by the illness of Mrs. Duval, Rev. R. G. MacBeth presided, and in his opening remarks expressed the universal sympathy experienced for the pastor and his wife. He related some interesting reminiscences of the early years of Knox Church, and referred to the fact of the Society of Christian Endeavor in connection with that Church being the first organized in the Canadian Northwest.

Rev. J. J. Roy, rector of St. George's Church, delivered an impressive, instructive and helpful address, peculiarly adapted to the audience, and in his introductory comments spoke of the keen interest of Rev. Dr. DuVal in the development of the Christian Endeavor movement, and stated that it was a remark of that gentleman which aroused the thought in his mind to organize the young people of St. George's Church. Rev. Mr. Roy spoke of the aspirations of youth, its vigor and enthusiasm, and how the gospel provided for every want, which the Society of Christian Endeavor recognized and sought to utilize in the advancement of the Church and the uplifting of the young people.

The speaker, at some length, defended the organization from attacks made on its work, and referring to the comments that the young people are more concerned in match-making than in the services, he said it was impossible to eliminate from youth the vision of love, and he preferred that they should have opportunity to meet under the eye of the pastor, than at the park, the skating rink, or the ball room.

Rev. R. G. MacBeth was the last speaker, and extended the congratulations and greetings of the people of St. Augustine Church to the congregation of Knox Church on their anniversary, also paying tribute to the worth of Rev. Dr. and Mrs. DuVal. In his subsequent remarks he said that the Christian Endeavor Society was a channel through which youth can spend its energy and enthusiasm in the work of the Church, but pointed out that its true aim was to save souls "for Christ and the Church."

Rev. E. A. Henry, of Brandon, was also to have spoken, but was called home by telegram late on Sunday night, necessitating his departure for the west by the first freight train. His place on the platform was taken by Rev. Joseph Hogg, of St. Andrew's Church, who assisted in the opening devotional exercises. A feature of the evening was the musical programme, which included a beautiful solo by Stanley Adams.



EARLY WINNIPEG

TUESDAY.

"TWENTY-FIVE YEARS IN WINNIPEG."

This evening, 23rd of March, Rev. Dr. Bryce delivered his historical lecture. On this evening the large auditorium was filled with an audience, including 50 or 60 of those who were residents of Winnipeg in 1872. The Rev. R. G. MacBeth, M. A., a native of Manitoba, occupied the chair, and introduced the lecturer. A beautiful musical programme was rendered as follows:

Chorus—May God Preserve Thee, Canada . . . Man. College Glee Club
Solo—The Lord is My shepherd F. Pace
Solo—My God and Father Miss Clara Fortune
Solo—Fear Ye Not, O Israel J. W. Perkins
Solo—Angel's Tears Miss Minnie Coultry
Chorus—Glory and Love to the Men of Old . . . Man. College Glee Club

At the close of the lecture a vote of thanks was moved by J. H. Ashdown, Esq., and seconded by Hon. Col. McMillan. Mr. W. G. Bell, in a neat speech, also seconded the motion, and it was carried unanimously. The seats reserved for the old-timers were filled, and the opinion was expressed that steps should be taken to have another reunion and make it an "experience" meeting.

The lecturer was assisted by a stereopticon, kindly lent by St. Boniface College, and operated by Mr. W. B. Cheshire, of the Hudson's Bay Company. He also used a carefully prepared map of Winnipeg in 1872. The lime light views were very large and clear, and well illustrated the subject of the lecture.

SYNOPSIS OF DR. BRYCE'S LECTURE.

The lecturer described his arrival in Winnipeg in October, 1871. Having crossed the prairies of Minnesota and Dakota for 400 miles, the arrival in Winnipeg, the destination, was an important event. It was a moonlight night, about 8 o'clock. Down the bank of the Assiniboine, across the ferry, up the other bank and flying past Fort Garry, the smooth prairie was crossed and in a few minutes the stage drew up in front of the Davis Hotel. The passengers alighted. It was an irregular village, mostly of log houses, for at that time lumber sold at \$70 a thousand. Dr. Bryce stated that he had just been ordained in Toronto on the same platform with Dr. George Mackay, who was going to Fort-mosa. Red River settlement seemed about as far away and as hard to reach at that time as China.

And this is Winnipeg! The new arrival had not expected to see very much, but the reality was a little more discouraging than had been expected.

THE CHIEF HOSTELRY.

The Davis Hotel was a building close upon the street, plainly built of wood, and painted yellow. Its halls were crowded with young men,

and about this time some 330 meals a day were given, being an average of 110 guests, or about one-fifth of the total population of the place. The dining room would not accommodate one quarter of that number, and so at meal times a line was formed and each waited for his turn. For the new arrival and his friend there was not a foot of space in the inn, and they started on their journey for Kildonan, four miles distant. The walking was good, and on arrival at the hospitable manse of Rev. John Black, in Kildonan, there was a warm welcome awaiting the travelers. For many a day the Davis Hotel was the chief place of entertainment for strangers.

THE THREE CENTRES.

At this time, as shown by our map, there were three points on Main street, each of which was regarded as a possible centre of the new town.



REV. JOHN BLACK, D.D.

The weight and influence of the Hudson's Bay Company inclined to draw the whole place toward Fort Garry, and to occupy the 500 acres of reserve which belonged to them. Half a mile to the north was the village of Winnipeg. This contained the post office, though at that time it bore the name Fort Garry. At this point the first house had been built by Henry McKenney, half brother of Dr. Schultz. This was on the corner of Main street and Portage avenue. A swampy spot it had been, and in early times this characteristic was evident to the west of the village. Other buildings had been erected alongside this in 1872. The name Winnipeg had been given, probably at Dr. Schultz's suggestion, being taken from the lake of the same name. A short distance to the

north of this nucleus Main street was crossed by a ravine, which in spring was full of water, and deep. Here, in early times, the unfortunate drowning of a lad took place. Across this coulee was Brown's bridge, which was something of a landmark in early days. Crossing the bridge, nearly half a mile distant, was the third centre. Hither, then, Alex. Logan, W. G. Fonseca and some Kildonan friends worked diligently to draw the town. These three points were all ambitious; all

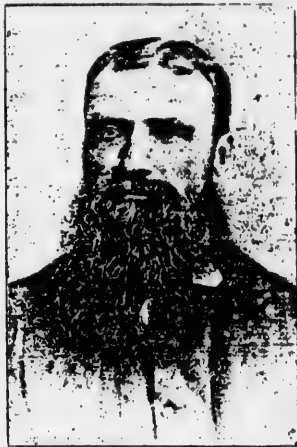


SIR DONALD A. SMITH, K.C.M.G.

rather jealous of each other, and all somewhat clamorous for an advantage. The town took great interest in all public questions, and indignation meetings on various subjects were quite common. In the autumn of 1872 a number of exuberant citizens of Winnipeg greatly distinguished themselves after the Dominion elections. The offices of the three newspapers, the *Manitoban*, *Gazette*, and *Le Metis*, were attacked, the type thrown about, and for some time the fourth estate was nearly obliterated.

FORT GARRY.

The centre of the country was still Fort Garry. The people still looked to the Fort as the natural centre of government. Commissioner D. A. Smith then lived in one of the buildings of the enclosure, and with great affability and success received those having business with him. Formerly the Governor had lived in the Fort, and now the Canadian Governor, Hon. Adam G. Archibald, for the first part of 1872, occupied the Governor's residence. Afterwards this building was enlarged to accommodate Lieut.-Governor Morris and his large family. Another building was of importance to the new comer. The Hudson's Bay Com-

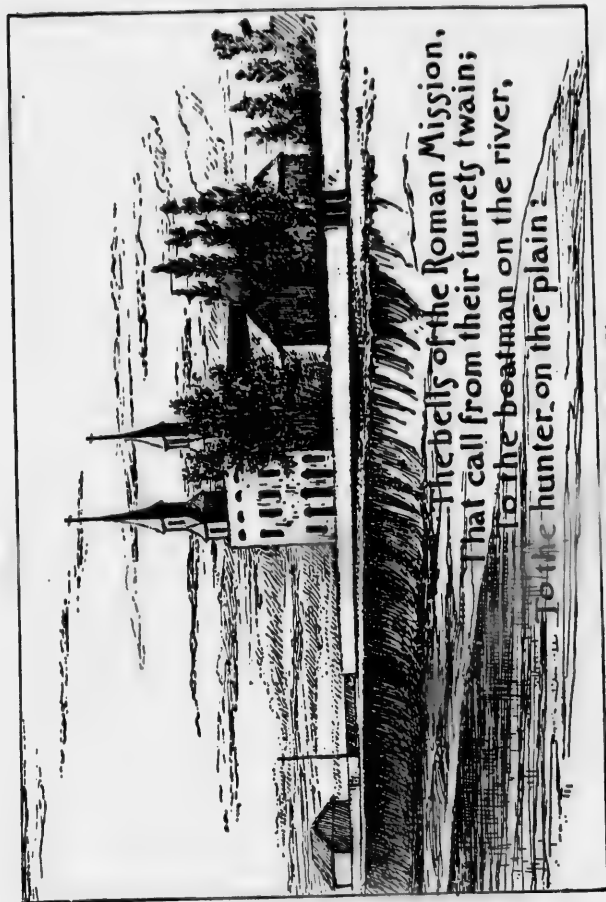


REV. PROF. HART.

pany's office was in 1871 and for most of 1872, the only bank where drafts could be made on the East. The Hudson's Bay Company sterling money, known as "blankets," was still somewhat in circulation. Dr. Bryce showed specimens of this very rare money.

WINNIPEG PROPER.

The Village of Winnipeg was, however, the bull's eye. It from the first was bound to be supreme. Its merchants were enterprising and were sometimes had to repress. Donaldson, O'Donnell, Mercer were all in the Red River building. This was a veritable Noah's ark, of which the



ST. BONIFACE CATHEDRAL, 1860.

upper story had been used as a public hall, and even for service, but props had to be used to sustain the upper floor. Up the street was the Dr. Schultz establishment. Here had been a sort of fort in the rebellion times, and the Doctor was a very prominent leader of the Canadians.

On the west side of the street was, near Portage avenue corner, the old Drever store, used in 1872 as the fashionable boarding house of the place; and near by the old Hudson's Bay Co. branch store, occupied by Mr. McMicken, as Dominion Lands Office, Dominion Police Office, etc. Down the street there was no McDermott street at this time, but there were the stores of Higgins, Lyon, Conture, Gingras, Boyd and others. The first Bank—the Merchants—began business in Winnipeg in the autumn of 1872.

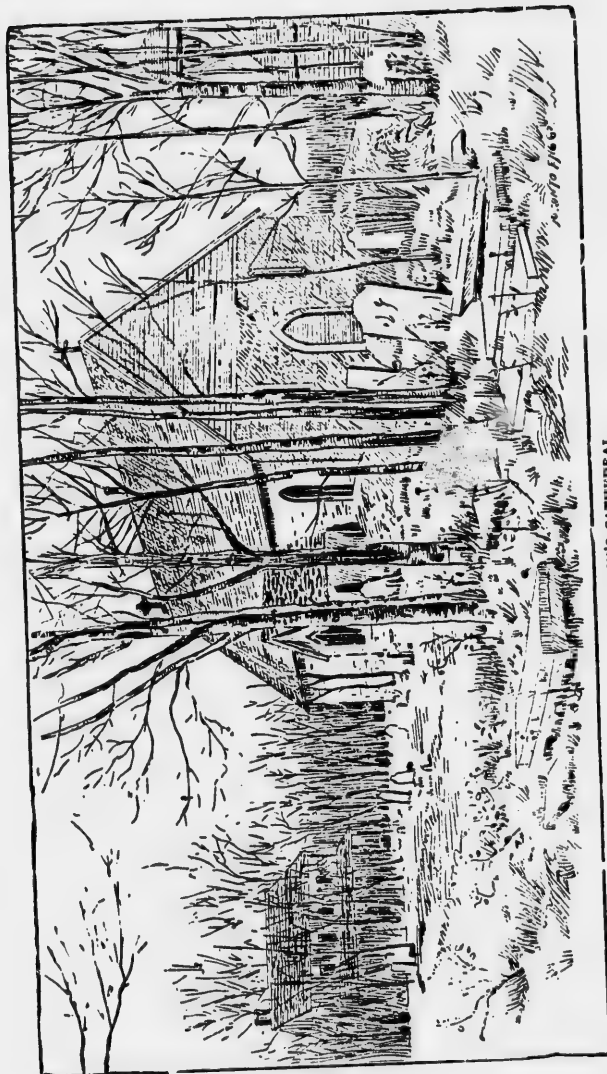
THE OLD AND THE NEW.

The proprietors of the site of Winnipeg were those whose houses lined along the river, as was the custom of settlement no doubt introduced from Lower Canada. There were Andrew McDermott, his son-in-law, A. G. B. Bannatyne, Mrs. Wm. Ross, Alex. Ross (Colony Gardens), Alexander Logan and William Logan, the McDonald family, W. G. Fonseca and others around Point Douglas. Alexander Logan was one of the first to divide his land up for sale in city lots. The first house built back from the river bank was that known as the McKenney building on the corner of Main street and Portage avenue, on the site of the beautiful building now known as the Western Canada Loan Company building.

CHURCHES.

The Churches of Winnipeg are the outgrowth in most cases of the old establishment made by mission agencies in the Red River Settlement. In 1818 the Roman Catholic priests, arranged for in Montreal by Lord Selkirk, arrived in Red River. One of these was afterwards to become the first Roman Catholic prelate of the Northwest, Bishop Provencher. St. Boniface, which may be called a suburb of Winnipeg, was his seat, being originally settled by the De Meuron soldiers from Switzerland and Savoy, who were brought in by Lord Selkirk, and by French half-breeds. The original St. Boniface Cathedral, of which we give the picture, was burned down in 1860. This Cathedral, with its "turrets twain" has a special connection with a great Presbyterian event, viz.: the arrival of Rev. John Black, our pioneer missionary. Rev. John Black, with a travelling companion, M. J. W. Bond, in coming to the country, in 1851, came from Pembina to Fort Garry in a birchbark canoe. Bond afterwards wrote a book on "Minnesota," which contains an account of the approach to St. Boniface. This book fell into the hands of the American poet Whittier, who wrote the well-known lines on the bells of St. Boniface:

"The bells of the Roman Mission
That call from their turrets twain,
To the boatman on the river,
To the hunter on the plain!"



ST. JOHN'S CATHEDRAL.

The Drever property, on Notre Dame Street, early purchased by Archbishop Tache, and now used as St. Mary's Academy, became the forerunner of St. Mary's Church.

ST. JOHN'S CATHEDRAL

In 1820 came Rev. John West, as the first Church of England clergyman of Red River. He took up the site of what is now St. John's Cathedral, and built a mission Church, which served for the people of Kildonan at the time, and also for the people of the Fort, and those on the site of Winnipeg of to day. In course of time Holy Trinity Church, which may still be seen on Portage Avenue, now turned to other than Church purposes, was built for the rising village, and was under the care of Rev. Archdeacon McLean. This has been followed by many other Churches of the Episcopal Church.

GRACE CHURCH

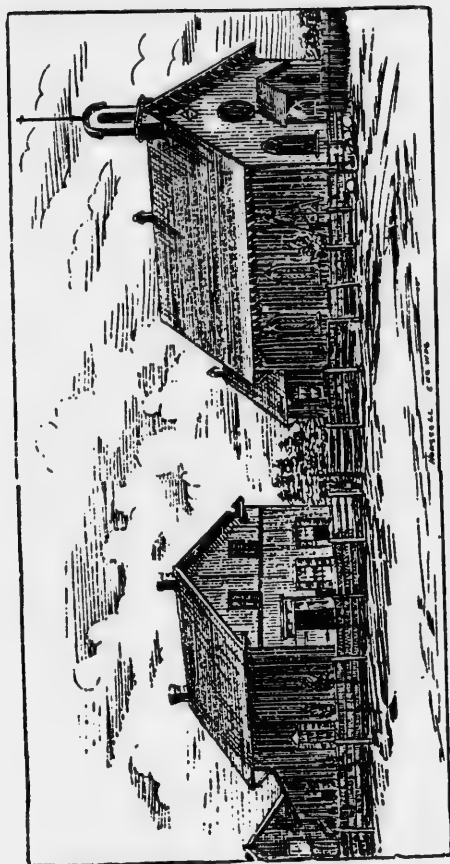
On September 17th, 1871, Grace Methodist Church was opened for public worship by Rev. Geo. Young. Mr. Young had arrived in Winnipeg before the Riel rebellion, and had with great energy erected his parsonage and then the Church which was used for a number of years. It afterwards gave way to Wesley Hall, which was used as a place of service until the present Grace Church was built on Notre Dame Street.

MANITOBA COLLEGE

The lecturer referred to Manitoba College, which he had come to this country to found. Its first home was in Kildonan, but, in 1874, its first session in Winnipeg was held. It was first housed in a building now seen near the Canadian Pacific Station, which served the purpose for some years. Then the necessity for better quarters was urgent. The building which had been purchased for \$4,000 was sold for \$11,000, and a subscription list of a like sum was raised by the people of Knox Church. The new building, on Ellice Street, built on a plot of ground of upwards of four acres, was secured from the Hudson's Bay Company. There the College has had a remarkable degree of success. Along with the speaker, in 1872, was associated Rev. Prof. Hart, who represented the Synod of the Church of Scotland in Canada. Prof. Hart was for many years an elder in Knox Church, and has done good service in the cause of foreign missions. We regret that he is not with us to-night, his health requiring him to spend this winter in the old land.

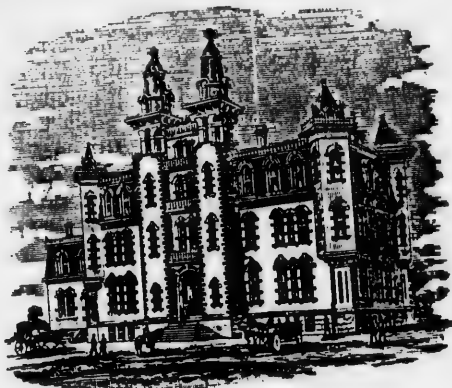
The College has lengthened its cords and strengthened its stakes, having about 200 of those whom it has educated who have taken B. A. in Manitoba University. Rev. Principal King was appointed Professor of Theology, in 1883, and the Theological Alumni of the College are filling many important posts in the Church of Northwest Canada.

Dr. Bryce then showed, with the assistance of the powerful Stereopticon kindly lent by St. Boniface College, many views of early Winni-



GRACK CHURCH AND PARSONAGE, 1872.

peg, giving explanatory remarks in connection with each. Among these views were illustrations of the modes of travel in 1872, pictures of of the early Church buildings, portraits of many leading citizens of 1872, as well as of the different ministers of Knox Church. A list of the old time residents of Winnipeg of 1872 was then made up, and the historical lecture came to a close.



MANITOBA COLLEGE.

Among the old-timers of 1872 at Dr. Bryce's lecture were :

William Hossack.	Mrs. W. H. McLean.	Cliff. McMicken.
Lachlan Kennedy.	C. V. Alloway.	Alex. Polson.
Eric Clark.	John McKeelinie.	Capt. G. F. Carruthers
James Irvine.	Rev. Dr. and Mrs. Bryce.	Mrs. Carruthers.
Alex. Brown.	Donald McCaskill.	W. A. Farmer.
Harry Powell.	Mrs. Geo. D. McVicar.	W. F. Luxton.
A. Ferguson.	W. G. Bell.	R. R. Sutherland.
J. D. Stewart.	Onis Monchamp.	E. Powis.
William Clark.	E. Marston.	G. E. Fulthorp.
Col. D. H. McMillan.	D. Sinclair.	Col. Thos. Scott.
Clarence E. Steele.	J. H. Ashdown.	Rev. R. G. McBeth.
R. D. Patterson.	Mrs. Ashdown.	J. B. More.
Robt. Mulvey.	Mrs. Crowsen.	G. A. Bayne.
Mrs. Thos Mulvey.	Rev. W. McKay Omand.	W. J. Watson.
Mrs. D. M. Horne.	D. E. Sprague.	Mrs. Watson.
T. Mulvey.	Thos. Perkins.	R. I. Jones.
Mrs. L. D. McPherson.	Mrs. Wm. Perkins.	W. Welband.
John McVicar.	Angus Sutherland.	John Emslie.
Mrs. John McVicar.	H. M. Drummond.	A. M. Henderson.
W. H. McLean.	Mrs. Col. W. N. Kennedy.	Alex. McMicken.

ORDER OF PROCEEDINGS

Sabbath, 21st

MORNING SERVICE—11 o'clock.

Opening Exercises Rev. Dr. Bryce
Special Sermon Rev. Dr. Duval

AFTERNOON—3 o'clock.

Sabbath School Service.

Sabbath School, including Bible Class, with special commemorative badge on blue silk; Girls' Choir of 40 voices.

Solo Mrs. Verner

Speakers: Rev. E. A. Henry, of Brandon
Rev. D. Munro, of Point Douglas Church
Mr. J. M. Johnson, of St. George's Church S.S.

EVENING—7 o'clock.

Service conducted by Rev. E. A. Henry, of First Presbyterian Church, Brandon.

Knox Church Choir, under Mr. David Ross, will lead the musical service in the morning and evening.



Monday, 22nd.

YOUNG PEOPLE'S EVENING.—8 o'clock.

Knox Church Christian Endeavor Society, as being the oldest in Manitoba, has invited all the other Y. P. S. C. E. of Winnipeg, some fifteen in number, and many of them have signified their intention of being present.

Speakers: Rev. J. J. Roy, St. George's Episcopal Church
Rev. E. A. Henry, of Brandon
Rev. R. G. MacBeth, of Augustine Church

A Special Choir will lead in C. E. Musical Selections.

Tuesday, 23rd.

OLD TIME NIGHT.—8 o'clock.

Illustrated Lecture Rev. Dr. Bryce
 "Twenty-five Years in Winnipeg."
 Limelight Views. Prominent Characters.
 Early Winnipeg Scenes. Appropriate Music and Songs.
 Patriotic Selections Manitoba College Glee Club

Arrangements will be made for those who were residents of Winnipeg in 1872 being given special reserved places in the front of the central block of seats in the church.



Wednesday, 24th.

PRESBYTERIAN NIGHT.—8 o'clock.

Union Services of a purely religious character, taken part in by the congregations springing directly or indirectly out of Knox Church:

St. Andrews	Westminster
Augustine	St. Stephen
St. Giles	Point Douglas

SPEAKERS:

Rev. John Hogg	Rev. C. W. Gordon
Rev. C. B. Pitblado	Rev. D. Munro
Rev. Prof. Baird	

Appropriate Psalms and Hymns.

Thursday 25th.

LADIES' NIGHT.

Supper, 6—8 Lecture Room
 Reception and Concert Auditorium

An excellent programme of vocal and instrumental music will be rendered under the direction of Mr. David Ross.

Short addresses on the occasion will be given by
 Ven. Archdeacon Fortin, D.D., Holy Trinity Church
 Rev. H. Pedley, Central Congregational Church
 Rev. G. R. Turk, Grace Methodist Church
 Rev. A. Grant, First Baptist Church
 Rev. Canon Matheson, St. John's College

At this gathering copies of the Illustrated Souvenir and Commemorative Badge may be obtained.



Sabbath, 28th.

MORNING—11 o'clock.

Opening Exercises Rev. Principal King, D.D.
 Special Sermon Rev. Joseph Hogg

AFTERNOON—3 o'clock.

Sabbath School Quarterly Review

EVENING—7 o'clock.

Service conducted by Rev. R. G. MacBeth, of Augustine Church.

CONGRATULATIONS.

The people of Knox Church have been greatly delighted with the kind and hearty congratulations extended to them on their Quarter-Century Celebration. Some of these congratulations are given. The Presbytery of Winnipeg, assembled in Manitoba College, on the 9th March, unanimously passed the following resolution :

"The Presbytery of Winnipeg notes the approach of the 25th anniversary of the organization of the congregation of Knox Church in this city, and extends congratulations on the completion of the first quarter-century of its life. During this period, the congregation, although not the oldest in the country, has been in the forefront in every good work, and from its large membership and commanding position as the oldest congregation in the chief city of the province, it has wielded an unrivalled influence in the Presbyterianism of the West. The Presbytery joins with the other friends of the congregation in wishing continued prosperity to what it gratefully regards as the mother of the Presbyterian churches in the city."

On the morning of the 22nd of March the *Daily Free Press* said as follows :

"Yesterday large congregations gathered in Knox Church of this city to join in the quarter-century celebration of the history of the Church. While it may be difficult to say exactly in what year the real life of our city began, probably 1872 would, in the opinion of most people, represent that era. The *Free Press* naturally has that opinion, as its first issue appeared on the 9th of November of that year. In that year the first regular stage line from Minnesota began to run ; in 1872 the Hudson's Bay Company began the sale of its lots, and in that year Governor Alexander Morris arrived, being sworn in as Governor in December. In January, 1872, Rev. Professor Bryce received authority from the Presbytery of Manitoba to organize Knox Church congregation, and this was effected and the first communion held in the closing days of March. It is the quarter-century celebration of these events that is going on this week. Knox Church, while not displacing Kildonan as the oldest representative of Presbyterianism in Manitoba, is yet the mother Church of Winnipeg, in that connection, and has been the leader in all great movements of the body to which it belongs. Through its regular pastors, Drs. Robertson, Gordon and DuVal, and the liberality of its people, Knox Church has wielded a deservedly wide influence in Winnipeg and the regions beyond. Such a celebration as the present brings back to us vividly the changes which a quarter century makes. Sir Donald Smith, A. G. B. Bannatyne, Gilbert McMicken, Governor Morris, and Consul Taylor were all connected with Knox Church in 1872, and yet of these only the veteran Knight remains."

In the *Daily Tribune*, in its issue of March 22nd, the following kind words are said:

The *Tribune* joins with many others in tendering congratulations to Knox Church of this city on reaching the twenty-fifth year of its history. On yesterday morning and evening very large congregations took part in the celebration of this event. The preachers, Dr. DuVal, the pastor, and Rev. E. A. Henry, of Brandon, gave notable expositions of Christian doctrine worthy of the occasion.

In a new country twenty-five years means a great deal; in Winnipeg, which has grown with such rapidity, it has made a marvellous change. A city to-day of well-nigh forty thousand was a quarter of a century ago represented by a hamlet of seven hundred people. The Presbyterian communicants of the city, who number upwards of twenty-five hundred to-day, were then eleven in all.

Knox Church is the mother church in this city of the body to which it belongs. The important congregations of St. Andrew's, Augustine, St. Giles, Point Douglas, Westminster and St. Stephen's have all sprung from it. We understand they all meet together on Wednesday evening in the mother church in a thanksgiving service.

The important service which Knox Church has rendered to Presbyterianism as a leader in the Home Mission and College work is known to all observers, while the congregation has always been forward in the general Christian work of the city.

It was early in January, 1872, that Rev. Prof. Bryce received authority from the Presbytery of Manitoba to organize Knox Church. The necessary steps were taken, and in March, towards its closing days, the roll was completed, the first communion held, and the career of the congregation begun. The celebration beginning this week is in commemoration of these events.

Though most of the people who come to our new province are as a general thing young, yet twenty-five years sees the removal of many former faces. A. G. B. Bannatyne, Gilbert McMicken, Consul Taylor, Governor Morris and Sir Donald A. Smith were all connected with Knox Church in 1872. To-day only the last of these remains, and he in the wider sphere of Canada's representative in Britain.

In some senses, perhaps, the most striking part of this celebration will be the lecture to-morrow evening on "Old-Time Winnipeg," by Dr. Bryce, in Knox Church. This will be a purely undenominational gathering, and will no doubt see a rally of the old-timers in the city. It seems appropriate that the lecturer, being a representative of that time himself, should have been chosen to show by camera and word picture the scenes of 1872.

The Presbyterian body, which Knox Church has had no small part in forming and consolidating, is considerably the strongest religious body in the province. In all departments of public life it is largely influen-

tial, even one half of the forty members of the local legislature being among its people.

In rendering our congratulations to the body and to Knox Church, its leading congregation, we express the hope that their "bow may long abide in strength."

PRESENTATION.

The Young People of Knox Church, desiring to mark the occasion of the Quarter-Centenary in an appropriate manner, presented the Pastor, Rev. Dr. DuVal with a silk pulpit gown and the following address:

*To the Rev. Frederic B. DuVal, D.D.,
Pastor of Knox Church, Winnipeg.*

We, the Young People of Knox Church, approach you with feelings of thankful remembrance of your kindness to us, and gratitude for the spiritual influence you have been able to exert upon us during nearly nine years of our history.

We recognize in you an able and efficient instructor in holy things, a faithful pastor, and a warm and trusty friend.

Your influence in regard to the conduct of public service has always been in favor of a reverential and earnest worship, and for the observance of the Apostle's maxim, "Let all things be done decently and in order."

While not placing too much stress on outward forms or ceremonies, yet Knox Church was early accustomed to the use of the Geneva gown with which our forefathers have for three centuries been acquainted.

On this important occasion, when we are celebrating the Quarter-Century era of the establishment of Knox Church, we trust you will be pleased to accept from us this gown as a token of our regard for you, and as an expression of our appreciation of your efforts to maintain an orderly and spiritual service in our worship of God.

In behalf of the Young People,

K. J. JOHNSTON,
For the Session.

KATE ROBERTSON,
For the Y.P.S.C.E.

H. H. SAUNDERSON,
For the Sabbath School.

ELIZ. BATHGATE,
For the Bible Class.

OFFICERS OF KNOX CHURCH, WINNIPEG, IN 1872.

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No Session.

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Alex. McArthur.	G. D. McVicar.	John F. Bain.
Sedley Blanchard.	D. U. Campbell.	R. D. Patterson.

OFFICERS OF KNOX CHURCH, WINNIPEG, IN 1892.

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R. D. Patterson,	W. H. Thomson.	J. M. Campbell.
A. Stronach.	D. M. Telford.	Arch. C. McKinnon.
J. G. McDougall.	Geo. A. Young.	A. Henderson.

J. W. Mathew, Clerk.

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W. J. Watson.	Wm. Whyte.

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Organist—Miss M. Clark.
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